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THE ETHICS OF CHRISTIANITY AND OF CONFUCIANISM COMPARED.

BY REV. D. Z. SHEFFIELD.

IT is the aim of the following discussion to confine attention to the ethical relations of Christianity and Confucianism. However, moral and religious convictions cannot be arbitrarily separated into two disconnected classes, each standing independent of the other. They have their common origin in the unity of the Divinely constituted human nature, and so are mutually interpenetrating. They are indeed the exercise of the same faculties in the twofold relation of man to man, and of man to God. Ethical teaching is an orderly unfolding of man's relation to his fellow man, while right religious teaching is an orderly unfolding of man's relation to God. Thus men's religious convictions lie naturally at the basis of their moral convictions, and it will be found that the breadth, and accuracy, and vigor, of religious convictions, largely determine the breadth, and accuracy, and vigor, of moral convictions. It follows, that a just estimate of the two ethical systems under consideration, cannot wholly ignore the religious beliefs in which they are imbedded.

There is a special interest to the student of the world's history, that attaches to the study of ethical and religious teachings, since these teachings are the great spiritual forces, that determine the varying types of civilization, among the different nationalities of the earth. It is true that the average social life among any people, lies far below the standard of right and duty, which has been set up by Sages and social reformers, and has been responded to by the general conscience. There are tendencies in every man's heart, and in society, however we may account for them, that turn men aside

from those high ideals of virtue, which they have set up for imitation. It follows, that different estimates are formed of the civilization of any nation, according as those estimates are based on the study of the high moral teachings that are found in the best literature of the nation, or on the other hand, are based on the study of the actual social life of the people. Thus it would be easy to point out the most opposite accounts of Chinese civilization in the writings of western scholars, these scholars all drawing their information from Chinese sources. Some have imagined that the ideal China, which is found pictured in the writings of the Sages, is the actual China, and have so described it; while others have described the real China, as it reveals itself to the observing student. But to form a just estimate of Confucianism, we should not place those evils to its account which have not sprung out of its teachings, but have appeared and perpetuated themselves, in opposition to the true spirit of Confucianism. Were a Chinese traveller to make the tour of England and America, pointing out the social evils which he had observed, and charging them back upon Christianity, as the outcome of its teachings, Christian men and women would be justly offended at so rash and undiscriminating a conclusion. So we should not charge against Confucianism those evils of society which have not sprung naturally from its teachings. Its excellencies or defects as an ethical system should, however, be measured, not only by what it has accomplished for men, but by what it has failed to accomplish. A vessel is wrecked in a dangerous channel, by reason of the lack of knowledge of the pilot in charge. In assuming to be able to guide the ship, he has made himself accountable for the misfortune that has resulted. So Confucianism, in assuming to be competent to pilot men through the tortuous channel of human obligation, makes itself responsible for the moral losses which it has not wisdom enough to prevent.

A special interest attaches to the study of the ethical teachings that have prevailed in China, since we find here not only one of the oldest and earliest developed civilizations, but also a civilization that stands in comparative isolation from the world. There is no evidence that the ethical ideas of the Chinese have been borrowed from external sources. Their Sages acknowledge no such indebtedness, but teach that their doctrines are derived from the light of nature. The solidarity and antiquity of the central truths in Confucian ethical teaching forbid the supposition that the Chinese have been learners from the outside world. The Christian scholar is therefore delighted to find in Confucianism, an independent corroboration of many of the ethical teachings set forth in the

Scriptures, a testimony to the unity of the fundamental moral convictions of the human race, and an independent refutation of the theory that man has no original moral nature, but that his moral convictions have slowly evolved, through a long and fierce struggle for existence with his fellow man. The divergence of Confucianism from the moral teachings of the Christian Scriptures illustrates on the other hand, the inability of even the wisest and best of human teachers, to set forth maxims that will not result in error in many of their remoter applications. We shall further observe as we proceed, that a chief source of men's errors in judging of human relations and duties, lies in a distorted or false religious belief, showing that correct ethical teachings must be based on a correct religious faith. No man has ever adequately unfolded the relations of man to man, who has not himself comprehended the relations of man to God.

II.—Christianity and Confucianism are agreed in regarding men as endowed from birth with a moral nature. We read in the first chapter of Genesis the august words, "And God said, let us make man in our image, after our likeness." As the Scriptures assume the being and sovereignty of God, without any categorical announcement, so they assume that man is born with a moral nature, subject to the law of God. God's commands are issued to men, with promises of reward for obedience, and threatenings of punishment for disobedience. Our Savior assumes that man is possessed of this moral, and therefore responsible, nature as the basis of all His teachings. He came not to destroy the law of God, to which man as a moral being is subject, but to fulfil. Men though estranged from God by reason of sin, were to bow before Him in penitence and faith, calling him their Heavenly Father. They were to place the character of God before them as a model for imitation, striving to be perfect even as their Father in Heaven was perfect. The apostle Paul boldly declares that the Gentiles, who have not the revealed law of God, yet have a law written in their hearts, by which they will be acquitted or condemned. Even abandoned sinners, who have come to be without natural affection, know the judgment of God, that they who commit such things are worthy of death. So Confucian scholars uniformly teach that man is born with a moral nature. We read in the book of history; 皇上帝降衷于下民. "The exalted Ruler above has bestowed a moral nature upon the people below." The word which I have translated, "the moral nature," is explained as, "the good heart." A fuller explanation is, that Heaven has conferred upon man a nature containing the law of benevolence, righteousness, propriety,

wisdom, without deflection or inclination. This is called the good nature. The ancient literature of China has preserved no tradition, so far as I am aware, of the western origin of the first inhabitants of the country, or of their possessing an original civilization. The aborigines of the land are conceived of as living in a primitive state, without clothing, without houses, without fire, eating raw food, not knowing the flavor of meat, without social regulations. This was a state of nature, before the moral faculties had been wakened into life and activity. Then appeared the Sages and Holy men, 賢聖, among the people, as the gift of heaven, to teach them the relations and duties of life, as also to cultivate the soil, and to prepare for themselves proper food and clothing. The people responded to the instructions given with the simplicity and alacrity of children, and a high state of social order soon resulted. In this fanciful picture of the early condition of the Chinese we have a conception of the work of the Sages and Holy men, that is uniformly preserved throughout the literature of the people. The common people were possessed of a nature as perfect in the range of its capacities as that of the Sages, yet as the seed must wait for the light of the sun to quicken it into life, so their moral capacities must wait for the light of the teachings and example of the Sages to quicken them into life. We read in the opening passage of the Doctrine of the Mean, 天命之謂性. "What Heaven has conferred is called nature." This perfect nature is given to all men alike, and the Sage differs from other men, only in that he has first comprehended his nature, and perfectly unfolded its capacities. In the opening passage of the Great Learning we read: 大學之道在明明德. "The doctrine of the Great Learning pertains to making lustrous the lustrous virtue," that is, the unfolding of the original capacities of the perfect nature. We are told that this bright virtue is received from Heaven, pure, spiritual, unclouded, embodying all moral principles, and in harmony with all things. Mencius tells us that, "The great man does not lose his child heart." Again he says, "Men lose their chickens and dogs, and have understanding to seek after them, but they lose the heart," that is the child heart, "and have no understanding to seek after it. The path of education is none other than to seek after the lost heart."

Let us here note the fundamental error of Confucian teaching concerning man's nature, as measured by the Christian standard. Christianity tells us of an original apostasy from God, and the Old Testament Scriptures uniformly represent the entire race of men, as persistently tending toward evil. The Scriptures never speak of the naturally good heart of man, but continually speak of the

naturally evil heart of man, and the apostle Paul distinctly teaches that this heart, which so constantly inclines towards evil, is inherited from Adam, the progenitor of the race, and this evil nature God regards and treats as sinful. Confucianism stands in direct antagonism to such teaching. To charge man as possessed of a nature tending towards evil from birth is regarded as blasphemy against Heaven. The doctrine of the philosopher Hsün Tsŭ, that man's nature at birth is evil, has been rejected by the whole line of Confucian scholars, as an offence against Heaven and against man. Confucius says, "Men's natures are naturally near," that is, as explained, they are alike good at birth; "by education they become remotely separated;" that is, by right education some become Sages and Holy men, while others by wrong education become monsters of wickedness. Mencius boldly teaches that the emperors Chieh and Chou, though they descended to the greatest depths of wickedness, did not differ in their Heaven derived natures from the holy emperors Yao and Shun. Their sins are wholly to be accounted for by external evil influences, rousing unbalanced desires in the heart.

Mencius rejects the teaching of Kao Tsŭ concerning man's nature, as false and degrading. Kao Tsŭ taught that the nature at birth was in a state of indifference, without tendency either towards good or evil. The willow tree supplies material out of which the workman fashions dishes according to his pleasure. So righteousness and benevolence are the fashioning of material, which nature supplies, by education. Again, nature is like water, that flows to the east or west, according as an opening is made for it. Mencius opposes this teaching, pointing out that violence is done to the nature of the willow in cutting it and fashioning it into vessels, while no such violence is done to the nature to produce righteousness and benevolence. Water is indeed indifferent as to the direction of its flow, whether east or west, but not so as to its flow whether upwards or downwards. It can be forced over a mountain, but its law is to flow downwards. So by forcing nature men are driven into evil, but the law of the nature is towards goodness. Man's nature tends toward goodness as the mountains tend to clothe themselves with forests. Men may cut down the trees with axes, and cattle browse away the young shoots that spring up from the roots, in nature's effort to recover its normal condition, until at last the mountains are bald and desolate. This desolation is not the nature of the mountains, but the effect of external violence. So men become wicked by external evil influences, doing violence to their Heaven-derived natures. In all this there is no hint of any natural tendency of the human heart towards evil. How different

from the language of Scripture which declares that, "The heart is deceitful above all things, and desperately wicked."

I will only note in this place two evils that grow out of this distorted conception of human nature. The first is a false estimate of the ease with which men may be turned from sin to holiness. Confucius regrets at one time that none of the princes employ him to correct the evils of government. If thus employed, three years would be sufficient to restore order. If good government continued for a hundred years, the evils of society would disappear. Confucius was employed for a short time as minister of crime in the kingdom of Lu. In three months good government was restored. If articles were lost in the streets, the passers-by were so unselfish, that they would not pick them up. Doors were not closed at night. Men and women walked in different paths. This fanciful idea of the ease with which the evils of society can be brushed aside, has been crystalized in the classical writings of the people, and handed down from generation to generation as a pleasing dream, while actual human-nature in China, has been as obstinate in resisting good influences as in the rest of the world. The second evil that I would note is closely related to the first, and has been illustrated in the examples given above.—A false estimate of the transforming power of Sages and Holy men over the lives of their fellows. The errors of the people are regarded as springing from a lack of right instruction and example. The Sages supply the needed instruction, and set the right example, and immediately men turn towards virtue, as wanderers turn towards the true road. "The virtue of the superior man is like the wind, the virtue of the common people is like the grass; when the wind blows the grass bends." The ideal position for the highest influence is that of a King, who can regulate society by the laws of Heaven. A Sage King has only to shed forth the glory of his virtues, like the bright shining of the sun, and immediately the hearts of his officers and people respond to his virtues, and move about him in beautiful social order. But Confucius is imagined to be the embodiment of all Heavenly wisdom and virtue. He has been exalted to a dignity above that of kings, in the affections of the people. His writings have been the food of thought the patterns of government, and of social life, from generation to generation; and yet the evils of which he complained in his time, have not melted away and disappeared, under the transforming influence of his life and teachings. He has reigned as Emperor of China, not three years, not one hundred years, but two thousand four hundred years, and we look out upon a China that worships Confucius as a God, and has woven the threads of

his beautiful moral maxims into a magnificent cloak, which is worn with proud ostentation, but which, alas, is spread over lives abounding with the sins that those maxims condemn.

III.—Christianity and Confucianism are agreed in regarding man as subject to law, according to which he ought to regulate his life. Christianity assumes that man has written in his nature a law of right and duty. This law responds to the revealed Law of God, as the eye responds to the light. As light would be without meaning, were there no eye to perceive, so the light of Divine Revelation, would be without meaning, were there no eye of conscience to perceive its radience. This truth is poetically set forth in Proverbs; "The spirit of man is the candle of the Lord, searching all the inward parts." The apostle Paul tells us, that the Gentiles "Show the work of the law written in their hearts;" and John warns us, that "If our heart condemn us, God is greater than our heart, and knoweth all things." But Christianity further teaches that this law of nature, which all men may understand by studying their own hearts, is not a sufficient light, and that there has been superadded the fuller, clearer law of the Divine Command. We are told in Psalms, that this law was given, "That man might set their hope in God, and not forget the works of God, but keep his commandments." Confucianism fully recognizes this law written in the human heart. In the opening passage of the doctrine of the mean we read; 率性之爲道. "Following nature is the path," that is, of virtue, This path is not remote from men, and difficult to find. It is near at hand, and all may walk in it. Fidelity to one's relatives, and goodness to all men, is the law of benevolence; reverence to superiors, and deference to associaties, is the law of propriety; serving the prince, and respecting the superior is the law of righteousness; discriminating between the true and the false, is the law of wisdom. Men come to a comprehension of the law of Heaven by studying their Heaven derived natures. Thus Confucianism is chiefly occupied in defining the relations of man to man. If those relations are properly regulated, and those duties are properly discharged, the law of Heaven is fulfilled, and men's lives are in harmony with Heaven. General prosperity and worldly good fortune will be the result. In this the order of Christianity is reversed. That order is, to first correct the heart relation of man to God, and following this the human relations are easily regulated. As we have seen, the Sages and Holy men are exalted to the rank of the interpreters of Heaven. Out of their clear intuitions they unfold the law of life. They are regarded as perfect in wisdom and virtue, Their example is therefore without error, and their

teachings are infallible. This conception of the Sages and Holy men, excludes the idea of a special Divine Revelation. No higher truths than they have propounded are necessary for the moral improvement of men; no higher authority than theirs can be added to urge men to righteousness. The result of such a false conception of the character and office of the Sages, is to exalt them into a place of reverence that passes into worship, and thus places imperfect, fallible men in the seat of the perfect infallible God. It further brings men into a kind of intellectual and spiritual slavery to the teachers of past ages, and thus hinders their growth in knowledge and virtue.

IV.—Christianity and Confucianism are agreed in tracing human obligation to a Supreme Source, Christianity to God, and Confucianism to Heaven. Christianity conceives of human nature as the gift of God, of law as the will of God, of destiny as the verdict of God on the free moral acts of men. The Heaven of the ancient Chinese had elements of personality, which have been clouded over in modern times by the speculations of materializing philosophers. Heaven in the ancient classics is the Supreme Ruler. Laws were established, and decrees put forth, by Heaven; wicked rulers were overturned, and righteous rulers set up; Heaven was benevolent and compassionate; the favor of heaven was propitiated by prayers and offerings. This conception of heaven involving an intelligent personality does not disappear in the later classics. It was observed of Confucius, that Heaven was about to use him as an alarm-bell. "To those that sin against Heaven there is no place for prayer." At the death of his beloved disciple, Yen Hui, Confucius exclaimed; "Alas, Heaven is destroying me, Heaven is destroying me." Passages of this class can be multiplied, which if translated into western languages, and read in the light of the clear theism of Christianity, would be understood to involve a conception of God. Yet, on the other hand, Heaven is conceived of as standing apart from man, silent and distant in its august majesty. It is without voice or sound. No other revelation is vouchsafed than that which is made through the teachings of the Sages, or manifested by the concurrent will of the people. We read in the Book of History: "Heaven hears and sees in accordance with the hearing and seeing of the people; heaven's manifestation of favor to the good and of terror to the evil is in accordance with the people's manifestation of favor to the good and of terror to the evil." Heaven is father and the earth is mother,—This language showing that only the upholding, nourishing power of heaven and earth is thus symbolized. We have at best in the Heaven of the ancient

Chinese but a blurred, distorted conception of the God of Heaven. The Creator and the creature are confounded, and the glory of the Creator has already set in eclipse behind the works of His hand. these reflections are not aside from the theme under discussion, Christian ethical teachings rest for their ultimate principles on man's relation to God. The doctrine of God, His character, His law, His relation to man, is unfolded with ever increasing clearness through the long line of prophets, culminating in the revelation of God in Christ, who was Immanuel, God with us, "The brightness of the Father's glory, and the express image of His person." The fountains of Divine love are opened for the parched and thirsty lips of men. The glorious perfections of the character of God are revealed, and truth, right, duty, in man's relation to his fellow man, catch the luster of the Heavenly light in which they are bathed. But in Confucianism the light of the knowledge of God, which at first appears only as a confused reflection from a broken mirror, gives place at length to deep, impenetrable darkness, which has settled down over China. Men professing themselves to be wise have become fools, and have changed the glory of the uncorruptible God, not indeed into an image made like corruptible man, but into blind force and dead matter, spontaneously acting and reacting, without thought, without will, without purpose, without heart. Nature is a vast machine of fate, rolling and whirring on without a guiding hand. The little lives of men are but sparks that are struck off by the grinding wheels of destiny, that scintillate for a moment, and then go out in darkness. Motives to a pure and noble life do not spring from the command of God, "Be ye holy, for I am holy," but from the cold ideal of a dead law, without love, without compassion, without power to help. Thus Christian ethics are vital with the consciousness of man's relation to God. They are living waters that spring from the Eternal fountain; while Confucian ethics are like waters that have long since been cut off from their perennial source, and have become stagnant and bitter, without power to slake the spirit's thirst, and quicken the life of men.

V.—Briefly compare the lives of Christ and Confucius, to bring before our minds the different ideals that the two systems hold up for imitation. Christianity describes Christ as the incarnation of the eternal God, the revelation among men of the Divine perfections. Confucianism describes Confucius as raised up by Heaven to correct the evils of society. He is clothed with perfect wisdom and virtue, and so is exalted to a kind of associate relationship with heaven and earth, to assist them in moulding the hearts of men.

Christ while in the world lived a life of prayer, of the closest communion with the Father, in all things seeking to do his will. Confucius lived a prayerless life, conscious of no need of communion with a being above himself, conscious of no sins that needed to be confessed to such a being, conscious of no weaknesses that needed help from above to overcome. Christ came to set up a universal kingdom of love in the world. Confucius went about among the divided kingdoms of his time, seeking to restore good government after the models of the ancient Sage-kings. Christ opened up for men's feet a pathway of holy living, that led on to a blessed immortal destiny, Himself walking in that pathway, clothed in the bright garments of perfect virtue. Confucius groped among the graves of the dead past, imitating the stiff, ceremonial virtues of the ancient worthies, mourning over the degeneracy of his times, with no higher hope or ambition than to revive the good customs of antiquity.

VI.—There is a strong contrast between the Christian and the Confucian conception of sin. Sin to the Christian man is an offence against God. The relation is a personal, vital one. "Against Thee," said the Psalmist, "Thee only have I sinned, and done this evil in Thy sight." Deep, spiritual, heart repentance towards God is a perpetual Scripture theme. Sin to the Confucianist is an offence against the majesty of Heaven, a departure from law. It is constantly spoken of as error, deflection, something to be put away by good resolutions, something to be grown out of by self-culture. There is no consciousness of the deep guilt of sin, no groaning in the struggle with a heart that is desperately wicked. There is no conception of the deceiving, blinding, destroying power of sin. All men have strength, if they would only use it, to overcome their tendencies to evil, and become like the Sages and Holy men. Thus sin becomes a kind of external tarnish, that obscures the luster of the naturally bright virtues, that can be easily brushed aside, when those virtues assume their original brilliancy. The virtue of truthfulness in speech, and of sincerity in life, is often commended in the Chinese classical writings. Confucius was not always truthful or sincere, but in this regard he stood on a plane high above the most of his contemporaries. Mencius, though endowed with a keener intellect than Confucius, showed less stability of moral character, and often, in his political and ethical discussions, descended to the level of a cunning casuist. The mass of the Chinese from the days of Confucius and Mencius down to the present time, have been false in word and insincere in life, and the most false and insincere of all have been the scholars,

who, while they are untruthful in word and in life, are perpetually praising the virtue of integrity and uprightness. Shakspeare puts into the mouth of the villain Iago the loftiest sentiments of virtue: "Who steals my purse steals trash; but he that filches from me my good name, robs me of that which not enriches him, and makes me poor indeed." Iagos abound in China, who know how to cover the darkest falsehoods in the brightest livery of truth. If it be not just to charge this deep moral prostration back upon Confucianism as its cause, it yet can be urged that Confucianism has been powerless to correct this evil, and that it has increased in volume and intensity from age to age.

VII.—There are parallels and divergences between the Christian and the Confucian conception of the relation of king and people. Christianity teaches that governments are ordained of God; Confucianism, that they are ordained of Heaven. Both systems teach that evil human laws ought to be broken, evil rulers, in the last extreme, ought to be set aside. Confucianism, while propounding such principles, qualifies them with the greatest care. It is only when the will of Heaven has been most clearly revealed, that men are to dare to put themselves in opposition to the constituted authority. Doubtless the idea of the natural dignity of human nature, and the birth equality of all men, has done much to keep open to the lower classes the road of progress, and has checked the tendency towards caste, but Confucianism has always shown an inclination towards aristocracy. The people are held in a kind of childish servility, and the king, as the representative of Heaven, is exalted to a position of superstitious reverence. The ideals of government that prevailed when China was but a handful of people, are held up for imitation under entirely altered conditions, and the people are hindered in growing into self-responsibility by an excessive estimate of the fatherly supervision and protection, which it belongs to the emperor to exercise. The unity of the family is emphasized without a proper discrimination of the rights of individuals, and punishment for sin falls continually upon the innocent along with the guilty.

VIII.—The Christian and the Confucian conception of the relation of parent and child differ in many regards. Christianity emphasizes the parental relation. The parent lives more for the child than the child for the parent. God has committed to the parent an immortal soul, to be fitted, by faithful teaching and example, for its high destiny. Confucianism reverses this order, and emphasizes the relation of child to parent. The child is to live for the parent. This is filial piety. He is to serve the parents

while living, anticipating their every want, and is to worship them when dead with the proper ceremonies. Confucianism holds the child in perpetual minority during the life of the parent. A boy of seventy years appears in the gay colored garments of childhood, and sports in the presence of his centennarian father. A man of such a surpassing spirit of obedience is canonized in Confucian literature, for the imitation of the generations to come. Confucianism gives unjust power to the parent over the life of the child, which is often exercised with the utmost cruelty and selfishness. Sins against parents are visited with fearful punishments, while sins against children are slightly regarded. A son in Shan-Tung killed his father unwittingly, while the father was attempting to break into his room to steal. The question of punishment was appealed to the highest officers of government. They decided that the son must be cut to pieces for the sin, since it must have been by his unfilial life that the father was driven to steal: The relation of parent and child thus becomes one of authority and of fear, rather than of tenderness and of love. This exaggerated idea of the relation of child to parent distorts the conception of duty in other relations. Parents and children are to help each other in covering up sins. The case is submitted to Confucius of a man who has taken possession of a stray sheep belonging to a neighbor. The son exposes the father's crime. The question is asked whether the son has acted properly; to which Confucius replies; "With us the father secretes for the son, and the son secretes for the father." Wife and children are to be neglected for the sake of the parents. Mencius has a friend who has cast away his wife and children, because his father has unjustly driven him from home, and this act is commended by Mencius as showing the man's spirit of obedience to his father. He would not enjoy the pleasures of a husband and a father, if he could not discharge the duties of a son. Reverence for parents passes into worship of dead ancestors, and thus becomes idolatry.

IX.—Christianity and Confucianism are agreed in regarding the relation of husband and wife as a sacred and exalted one. Christianity places it first in importance, while Confucianism subordinates it to the relation of parent and child. Christ came into the world, born of a pure and devout woman. His tenderness and love towards the women who followed him, and ministered to him, has done much to exalt their place in Christian society. The wife has come to be the companion of her husband. In childhood she has been trained in knowledge, and cultivated in virtue, and when the responsibilities of motherhood come upon her, she is

prepared to educate the young lives committed to her care, both by wise precepts and a right example. Good seed is thus sown in the tender years of childhood, which produces beautiful flowers and luscious fruits in later years. Confucianism degrades woman, it neglects her education. The popular saying; 婦人無才便是德. "It is the virtue of a woman to be without talent," is a true embodiment of the spirit of Confucianism towards women. This reminds us of the saying in the evil days of American history, now happily past, that "slaves were only injured by being educated," which was true if they were to be kept in slavery. Women in China are kept in ignorance. Among the wealthy they live in pampered idleness; among the poor their lot is one of drudgery. Children are born to them, and committed to their care, but they are themselves but children in knowledge and self-government. They rule with passion and caprice, and the minds of the children in their most impressible years, are fed on husks and chaff. Without steady, judicious government, they grow wild and lawless, or cunning and hypocritical. They follow their evil impulses, and the evil example set before them, of abandonment to paroxysms of rage, when their wills are in the slightest crossed; and thus in a land of boasted filial piety, filial impiety abounds in all classes of society. There is little hope of renovating China until the mothers of China are renovated in heart and life. Confucianism justifies polygamy. It declares that the greatest act of filial impiety is to be without children. Confucius was the son of a concubine, and the Confucian literature has no word of condemnation for the practice of polygamy. Shun received from Yao his two daughters at once for wives, and emperors and high officers, in an unbroken line, have set before the people, in this regard, an evil example. Women can be divorced for seven reasons; irreverence to the husband's parents, impurity, laziness, barrenness, excessive talking, theft, evil disease. If a husband is stricken down by death in any extraordinary way, it is a meritorious act for the wife to destroy herself, and be buried in the tomb with the husband. There is a tablet in Tungchou near my home, erected by the officers of the city in honor of a woman, who starved herself to death by the grave of her husband. The memory of this commendable act is thus preserved for the imitation of other women. There is no lot so hard in China as that of the young wife. She is yoked in life, without choice of her own, to an entire stranger. For the husband to love the wife is a weakness to be condemned. The son must side with the mother against the wife, and beat her as he would a child, at his own or the mother's caprice. Cases of suicide are continually occurring among the

people, where young wives find life insupportable, and they choose self-destruction to end their miseries. So general is the tyranny of mothers-in-law, that young wives are congratulated by their friends, where the mother-in-law has been removed by death. Christianity softens and enriches the lives of women, until the graces of gentleness and purity, of patience and love, write themselves in lines of beauty upon their faces, as they grow old in years. Confucianism neglects the culture of women, and as they grow old in years, their faces grow ugly with the marks of ignorance and neglect, of selfishness and passion.

X.—In nothing do the ethics of Christianity and of Confucianism show a more marked divergence than in the spirit of philanthropy which distinguishes Christianity, but which is comparatively lacking in Confucianism. According to Christian teaching, love begins toward those that are near, but it flows forth until it encompasses with its blessing the most remote, the most degraded members of the race. Wherever the Christian sees ignorance, and sorrow, and sin, there does he see a brother to be taught, and comforted, and purified. Paul accounted himself a debtor to all men, to unfold to them the truths of a better life. The Sages of China perceived and announced the duty of reciprocity, which ought to regulate the lives of men; but the demands of Confucian reciprocity fall far short of the demands of Christian philanthropy. Reciprocity, at best, is only the duty of benevolence towards those in the midst of whom our lives are cast. It has never been a moral, propulsive power, sending men forth to lead lives of self-denial, in persistent and methodical efforts for the good of others. Confucianism rejects love as the bond of the family, and substitutes parental tenderness, and filial respect. The philosopher Mo Tsŭ proposed universal love as the bond of the family and of society. His teachings draw much closer to the Christian doctrine of love for all men than do the teachings of Confucian scholars. Mencius caricatures and repudiates his teachings, as destroying the five relations, urging men to love a passing traveller with the same love that they exercise towards a parent. Mencius contrasts the relation between brothers, with the relation between strangers, in a manner that proves him to have no conception of the brotherhood of man. A man chances to see a stranger in the act of drawing his bow to kill another stranger, and he laughingly exhorts him to desist; but if he sees a brother in a like act, he exhorts him with flowing tears. The killing of a stranger, or the death of another stranger in punishment, is of slight consideration, but the thought of a brother losing his life in punishment for crime, fills his heart with the deepest

consternation. Thus Confucian ethics are selfish and not humanitarian. They have ever tended towards egoism. Christian motives in life begin and end in God. Confucian motives begin in an ideal law, and end in an ideal self-culture. Phariseeism has been the natural result. China has been to the Confucianist the favored land of Heaven. It has been enlightened with the knowledge of the pure doctrines of Heaven, and adorned with the lives of Heaven-sent Sages and Holy men. The inhabitants of other lands are outside barbarians, not indeed to be pitied and helped to a better life, but to be walled out, and kept from polluting the inhabitants of the Flowery Land.

Archimides, delighted with the discovery of the control of mechanical power, boasted that with a proper foundation he could move the world. Confucianism has boasted that the teachings of the Sages, resting for their foundation on the law of Heaven, could easily move the world, and yet the world upon which Confucianism has exerted its power, has sunk deeper and ever deeper into sin. Christianity now comes to a world helplessly sold under sin, and declares that with the Law of God as a foundation, and the Gospel of Christ as a lever, it can lift the world into a new life of love to men and love to God. It points to its magnificent achievements in the past and in the present, in transforming the lives of men, as a pledge of its continued power in the future. It comes to China both as a system of ethics, and a system of religion, not as a supplement to Confucianism, but as a substitute. It does not offer of its new material a few patches, here and there, to fill the holes, and improve the appearance of the Confucian garment, but it offers a new and complete robe to all who will cast off their old garments, and receive the gift of God in humility, in penitence, in faith.

SOME PERSONAL REMINISCENSES OF THIRTY YEARS' MISSION WORK.*

By Rev. R. H. Graves, M.D., D.D.

MISSIONARY intercourse with China heretofore may be divided into three periods. The first extends from the arrival of Dr. Morrison in 1805 to the war of 1840–2, and Treaty of Nankin in 1842 when the five ports were opened to foreign commerce and missionary effort. The second period extends from the opening of the ports to the second war with England in 1856, and the Treaty of Tientsin in 1858, when China was opened still more to foreign intercourse. The third period is that in which we have been living since 1858. These may be designated as the preliminary stage, the stage of Laying Foundations, and the stage of Missionary Extension. It will be remembered that some months ago, Dr. Happer gave us reminiscences covering the first two of these periods. At that time some of the friends requested me to relate my recollections and experiences of the work after the time at which Dr. Happer left off. As the present year is the 30th, anniversary of my connection with mission work in China, and as my recollections begin where Dr. Happer's terminated I have thought that it might be well to follow the suggestion alluded to that we might have in the archives recollections covering the period of Mission Work in China.

I arrived in August 1856, and had an opportunity of seeing things as they were before the war. We were not admitted into the city. As we passed the city gates, and saw the busy crowds in the streets we would peer in, and wish we could enter and see for ourselves the wonders which the Chinese asserted it contained. With their usual determination never to be out-matched they always asserted that they had every thing "in the city." There used to be the story of a foreigner showing his compradore over a steamer, and pointing out how fast it could go, when the Chinaman not in the least astonished, said "Oh! hab got allo same, inside city." There were then no country stations. Mr. Vrooman and Mr. Galliard had made tours into the Heung Shan District, and up the West River as far as Tak Hing. Foreigners had no right to go beyond the thirty mile radius from Canton, and these were the only Canton missionaries who had been any farther.

* Read before the Canton Missionary Conference.

Foreigners, except the missionaries, were living at the old "Factories" on the space between Shap Sam Hong and the river, and between the canal which is the prolongation of the Western city moat and the steamer wharves. There were a few mission chapels and Dr. Kerr's Dispensary in the southern suburbs and Dr. Hobson's Hospital at Kam Li Fau. Besides these there was the San Tau Lan Hospital just back of the Foreign Settlement. In these days we got a mail once a month, and had to pay 42 cents postage on our American letters.

In October 1856 occurred the "Arrow" affair, out of which grew the second war with Great Britain. From my window—in a house just East of where the Hospital now stands—I saw a British war vessel move down the river and anchor among the Chinese shipping that filled the river near Dutch Folly, and I heard a great hubbub among the boatmen. In the evening we learned that two Chinese junks had been seized by way of reprisal for some men taken from the lorcha "Arrow." On the breaking out of hostilities a few weeks later the missionaries went to Macao where we remained until after the capture of Canton in December 1857.

The long delay of military operations was caused by the defeat of Lord Palmerston's ministry in Parliament and his appeal to the country, who sustained him in declaring war with China, and by the breaking out of the Indian Mutiny.

In the spring of '58 some of us returned to Canton and began work within the city walls. The first preaching place was in the dwelling of one of the London Mission members in Fu Hok Tung Kai, between Man Ming Mun and the Shing Wong Miu. Mr. Cox, of the English Wesleyan Mission began work here. Soon afterwards Mr. Galliard of our mission rented a chapel on Tung Wang Kai, just inside of the Wing Tsing Mun. This was the first chapel rented within the city walls. Not long afterward I rented the first chapel in the old city, at Chong Ün K'iu, near the Little North Gate. Mr. I. J. Roberts meanwhile had returned to his chapel at Tung Shek K'ok, and Mr. Cox, reopened the Kam Li Fau Hospital chapel for preaching services. At the invitation of Mr. Huleatt, chaplain of the British forces, Mr. Louis of the Rhenish mission lived with the troops at Kun Yam Shan or "Head Quarters Hill" as it was termed, and did some work for the Chinese. On the occupation of the city by the Anglo-French troops much destitution was found to exist. The benevolent spirit of Christianity was exhibited in devising means for the relief of the sufferers. Rice was distributed daily from two points, Kun Yam Shan under the direction of Mr. Huleatt and at the old "Consoo Hong" on Shap Sam Hong under the

direction of Mr. Cox and Mr. Adam Scott, an English merchant.

Mr. Louis assisted at the first place, and Mr. Galliard, Mr. Roberts, and I at the latter. We issued tickets entitling to so many measures of rice and they were distributed by the police and others to the destitute whom they met. Mr. Huleatt continued his distribution for a longer period than the others, but confined it to the blind. I have counted 1000 blind who came for relief in one day, and we had to reject many who were feigning, or who were only slightly blind. The kindly spirit evinced by the English, and the orderly conduct of the soldiers produced a very good effect on the minds of the Chinese who only a few years before had experienced the brutal treatment of their own soldiers both of the rebel and the imperial armies. The French were not so popular as the English, as they were more unscrupulous and more violent.

As to our methods of work, we gave ourselves almost exclusively to preaching in our chapels and in the streets. There are not many open spaces in the old city where I have not preached, both in the Chinese and the Tartar sections, but I selected the Shing Wong Miu as my chief preaching place and spoke there daily for some years. At one time I was offered one of the side rooms, occupied by the story-tellers, as a regular preaching place. I have since been sorry that I did not accept it, but I thought the rent rather high at the time.

As my work was in the neighborhood of Kun Yam Sh'an, and I was very intimate with Mr. Huleatt he offered to have the Lung Wong Miu on Kun Yam Sh'an and the surrounding grounds handed over to me for a chapel, just as the French had the Cathedral grounds. This temple was used as a Church for the troops during the occupation and Mr. Huleatt could not bear the thought of its being employed for heathen worship again. I declined the offer from principle. The Emperor appointed Lung, Lo, and So; three of the most renowned among the gentry of Kwang Tung as a "Patriotic Committee" to induce the people to rise and recapture Canton and drive out the English and French.

Rewards were offered for the heads of foreigners, an attempt was made to poison Commissioner Parkes (afterwards Sir Harry) and in September 1858, an attack on Canton was made. During the summer things grew worse and worse. Foreigners were caught alone in the streets and killed and their heads were taken to Shek Tseng where the Patriotic Committee had their head quarters; the little battle of Shek Tsing was fought the beginning of which I witnessed from Kun Yam Sh'an; and the excitement of the people against foreigners was rekindled.

I resolved to stay and preach to the people as long as they would listen to my message. It soon became evident that the people were too much excited to listen to preaching, so I gave up first the street preaching and then that at my chapel. On the very day that I found the people so restless that preaching was of no use and that I made up my mind to leave, Mr. Louis came to me about four o'clock, accompained by a guard, with his head bound up. He was on his way in the morning from head quarters, to warn me that it was thought by the officers unsafe for me to live alone, when he was attacked by a man who rushed out from a house and struck him with an iron bar, he dodged and did not receive the full force of the blow, but got a rather bad cut on his head. I at once went to see Mr. Galliard, and he and Mr. Roberts and I who were living alone at different points, concluded to leave next morning for Macao. It was I doubt not, ordered by Providence that I should leave just then, for while we were on our way to Macao, a Sepoy was killed just in front of my house, and my house and those in the neighborhood were torn down next day by order of the military, in retaliation for the murder.

After my return to Canton I learned still more clearly how narrowly I had escaped. The landlord of my house told me that the head of the assassins had planned to kill me, but the landlord who was connected with a *Yamên* told him that he would inform on him if he killed me, as he knew that his house would be destroyed. The Allies had posted up a notice that on account of the Chinese harboring the assassins if a murder were committed all the houses in a neighborhood would be torn down. Thus my life was preserved during those exciting times. God kept my mind in peace, and the words of Dr. Ryland's hymn were often on my lips:

Plagues and death around me fly,
Till He wills I cannot die;
Not a single shaft can hit,
Till the God of love sees fit."

A few days after reaching Macao I received a note from Mr. Hart, interpreter to the police (now Sir Robert Hart) telling me that my house had been partly torn down (the order not to destroy it came too late to save it entirely) and that my things which had been saved were subject to my order at the allied Commissioners *Yamên*. The rest had been looted by the Sepoys who were destroying every thing in revenge for the murder of their comrade.

The Chinese attack on the city was repulsed, and things began to grow quieter; so after two months sojourn in Macao we returned

to Canton. The rest of the missionaries except those mentioned had not moved to Canton. I rebuilt my chapel and began work again. During the next year the missionaries, one after another, secured houses and fitted them up for their families and moved back to Canton. All were settled at San Sh'a, Tsang Sh'a, and Ham Ha Lan except those who occupied their farmer places at the Kam Li Fau Hospital and at Tung Shek Kok. I was the only one that resided in the city. Dr. Chalmers, Dr. Happer, and Mr. Vrooman subsequently returned and built at Kam Li Fau and Wong Sha. Houses were secured for chapels in the old and new cities, and in the suburbs, and Dr. Kerr's Hospital was opened at Tsang Sha.

I began to give my attention to village work, and used to preach on market days at the market towns East and North of the city. Then I gradually visited the towns and villages between Canton and Whampoa and extended my journeys up the East Kiver to Sia Tsün and San T'ong—going by passage boat, and walking back; and also North of Canton to Shek Tseng and Kong Tsün. Mr. Roberts and some others worked in the Honam villages and extended their journeys to Shun Tak.

As those overland journeys had never been attempted before and I threw myself on the hospitality of the people and God's protecting care, I had some rough experiences; but the Lord brought me safely through them all. When I went to San T'ong I had a letter of introduction to a Chinese shop, but they declined to take me in, and it was not surprising, as I had a mob of men and boys at my heels. I then went to an eating house and tried to get a meal, and to obtain a lodging there for the night. But the crowd was so great that the owner made me leave. We went back to the passage boat and the Captain let me stay there all night and got some rice for us. After getting something to eat next morning we started toward Canton, preaching and distributing books in the towns and villages.

We travelled in light order with a bag of books on one shoulder and a blanket rolled up and slung across the other, as soldiers do with their blankets and haversacks. We had the advantage however of carrying umbrellas which were not as heavy as muskets. We depended on the wayside eating stands for our food. I had reckoned on being able to pass the night at Po Lo Miu below Whampoa. We reached there about 4 p. m. having had nothing to eat since morning but some cakes from a stands by the wayside. The priests absolutely refused to put us up for the night. We then made our way to Ŭ Tsung, a neighboring market

town, followed by a spy who had been dogging our steps all day. We went to a tavern and ordered some rice. While they were preparing our food the crowd became noisy and began to throw stones. Some Yamên runners came in, and annoyed me very much, refusing to keep the people in order and being intent only on making it so unpleasant for the foreigner that he would not dare to come again. At last I said to them "You have got to leave, or I will." I saw that the crowd was getting more troublesome as they saw that the policemen encouraged them, so I left. It was now about sunset, and we were tired and hungry having walked some twenty-five miles, and preached frequently. I tried to get a boat to take me to Whampoa which was some five or six miles distant, but no one would take me, for they were afraid of the kidnappers, as the coolie trade with its abominations was then at its height. I afterwards tried to get some of the boat people to let us stay on a boat for the night, but they all refused. My companion who was my "boy" and also helped me to preach, began to get discouraged and said "What are we to do?" I told him "God will take care of us." So we knelt down by the roadside and committed ourselves to Him who promised always to be with those who preach His Gospel. We came to another little settlement and tried to get a boat, but no one would take us in. It was now 8 o'clock and we had had no meal since early in the morning. I went to a matshed and told the man our case and asked him for shelter. He took us in and immediately cooked rice for us and gave us the best he had, salt fish and eggs. We enjoyed a hearty meal and sat up until 11 p. m. talking and reading to the people, who shewed much interest. The man gave up his own bed to us, and we had a good night's rest. In the morning the simple hearted villagers "showed us no small kindness" and the little girls brought us eggs. Though I offered our host money, he refused to receive any thing, poor as he was, nor would the people accept any pay for their eggs. I left, praying that He who promised that the cup of cold water should not go unrewarded would bless him at the resurrection of the just. I subsequently opened a preaching place in this neighborhood, and baptized one man from there, but the assistant I had there disappointed me and I gave up the house.

In these overland journeys I noticed how many large villages there are in the inland plains and among the hills away from the water courses. So I bought me a pony with the view of visiting these places, leaving the towns by the river side for other missionaries to evangelize. I soon found however that travelling on horseback was unsatisfactory. Though we could take a larger supply of

books, yet we gained little time, as I and my helper had but one horse between us, and we had to wait for each other, and then there were no accommodations for a horse anywhere, and to prevent his being stolen he had to be taken into a house at night. In these trips I began medical work by vaccinating the children. In one of my visits to the plain between the White Cloud hills, and the East river I reached a market town in the midst of a heavy shower of rain at 5 p. m. and rode up to the market house where we preached to a good congregation. I then vaccinated the children what were brought to me. After a while the people asked me where I intended to spend the night as it was getting late. I told them, I threw myself on their hospitality to give me food and lodging. Before long a man invited us, pony, boy, and myself, to a house. There was a pig pen at one end of the room, and the pony and we slept in the other end. We however had a good night's rest, which I enjoyed much more than that of the night before, when we stayed in the back room of an opium shop, and were kept awake by the fumes and the talking. I found on these journeys that we can trust to Chinese hospitality even in trying circumstances if we will but shew confidence in them.

It the Autumn of '59 I accompanied Mr. Krone of the Rhenish mission on a tour up the East river. We were the first foreigners who went above Shek Lung and visited the Lo Fau mountains. We planned to have a quiet day on Sunday at one of the monasteries. After reaching there on Saturday afternoon we had a meal and then went out to visit some of the other monasteries. We had interesting discussions, especially with some Tauist hermits. On our return to our stopping place about sunset, the priests refused to let us stay, as there was a rumor that we had come to *tsü po*, or "get the precious thing" supposed to be concealed in the earth and as foreigners with blue eyes are thought to be able to see three feet deep in the earth they thought we had obtained much riches. So we had a walk of five miles before us. We retraced our steps to the town of Kau Tsai Fam which we reached some time after dark. We went to an inn, but were mobbed by the rowdies who reported that we had brought away stores of valuables from the mountain. The innkeeper barricaded the doors, but the mob would send a shower of stones on the roof every now and then, and then would come with a yell and demand entrance, knocking violently at the doors. We did not get much sleep that night. We returned next morning by the boat on which we came from Shek Lung, but left it before reaching that town as we wished to go to Tsang Shing city which had never been visited by foreigners.

We spent the night at Sha T'ong where we had the cheapest accommodation I have ever had. For six cash apiece we got a sleeping place at the inn and as much grass as we needed t. cook our rice. After preaching to crowds, and distributing many tracts at Tsang Shing city, we stayed all night at an inn in Shek F'an, and returned by passage boat to Canton. No mission work had been done on the North river, so I felt it my duty to try to give the people there an opportunity of hearing the gospel. I was accompanied by two native preachers and was generally well received, but in two cases had narrow escapes from being injured. At Wong T'ong as I was preaching, standing on a pile of lumber, a man who had been drinking made his way through the crowd brandishing a large butcher's knife and loudly threatening to kill me. I knew that it would never do to turn my back, so I committed myself to God and kept on preaching. He drew nearer and nearer, but just as he got near me some of the crowd disarmed him. This is one among several instances in which God has raised up some one among the heathen to take my part in the hour of danger, and impressed on my mind the truth of Christ's promise that He will suffer no evil to harm His people, when they are engaged in doing His work. I went on further up the river. While preaching from an open air altar above Lo P'au, a man threw a half brick at me with great violence, it passed quite near my head and struck a man in the crowd, and knocked out two of his teeth; of course the anger of the people was excited against the ruffian, but many of them blamed me for causing the trouble.

On another tour I went up the North West river *(Sui Kong)* as far as Sz Ui city. Though the country was in a disturbed state as the rebels had just been driven out, I was well received. I shall never forget how when I was surrounded by a scowling, noisy crowd, their faces calmed down as they heard the gospel message, and how some rough braves who were very violent opposers took my part. I found then as I had done before that a prayer before the people and for them seemed to have much effect in calming them.

Apart from any Divine influence, the fact that you close your eyes and thus show confidence that you can trust them when you are not watching them, as well as the truth that you are engaging in religious worship, seems to quiet the minds of the people. On my return while preaching at Sai Nam I had my book bag torn and the tracts torn up before my face while we were hustled through the crowd and stoned as we returned to our boat. No serious harm was done, or intended however.

SETTLING IN THE COUNTRY.

My work in Canton was not without results. I was permitted to baptize several, among whom were three English soldiers. The first converts were baptized in a pond near the Fi Loi Temple near the Little North Gate: This was the first baptism within the walls of Canton. One of these men then a young man is now a grandfather and one of our deacons. But I felt that while there were so many chapels in Canton, and such numbers of men in the country had never heard the gospel it was my duty, as I was single, to leave the men with families in the city while I endeavored to give the gospel message to those who had never heard it. So I tried to settle in the country. The war was still going on in the North near Peking, but it was comparatively quiet in Canton. After several vain attempts to rent a house in Sai Nam I at last succeeded in getting a place at Sai Sh'a, the chief market town in the Sz Ui District. I had preached here several times on my tours, and had been well received. However I had to take possession of my house under cover of the night. It was a little place in bad repair, and that night we had a heavy rain; the roof leaked so badly that I had to put a basin on my bed to catch the water which poured down. My boat was dismissed and I felt that we had burned our bridges and I was alone in the country some sixty miles from Canton. I here began Dispensary work and preaching. We had preaching day and night, and visited the neighboring villages and market towns. I lived in Chinese style and eat with my native assistants. The Gentry, however, soon began to try to drive us out. Meanwhile all did not go smoothly with the Allied forces in the North; the Steamer "Mi Li" was captured between Canton and HongKong and her commander Capt. Rickaby and others were killed. These things unsettled the minds of the Chinese. The gentry posted up notices on the passage boats forbidding them to deliver any letters for me or to me; they had spies following me every time I went out, and finally sent a party of braves to the chapel with chains and orders to arrest and chain my assistant. I told them that he and I stood or fell together that they must arrest me if they touched him. They did not venture to seize me so we all went to see the local official *(Sz Kun)*. The result of this interview was that the gentry changed their tactics and put pressure on the landlord whom they threatened with imprisonment and confiscation of his property. He came to me with tears and said he would be ruined unless I gave up the house. In order to save him I released him from his agreement, especially as notices forbade the people coming to us for medicine or books, or to hear preaching. As

we had scarcely any visitors our work seemed nearly at an end. One of the gentry who had been friendly gave me a letter of introduction to the gentry of Pa'k Nai, a town on the West river, I tried to get a foothold there, but though the gentry received me with much show of politeness, they secretly gave orders that no one should rent us a house. The gentry here were all-powerful: they had a *P'a Shün* (armed cruiser) of their own, and had executed many people. This power of life and death had been accorded to the gentry during the Tai Peng rebellion and had not then been recalled. I once saw 36 heads of men who were executed by the gentry, hung up in cages by the roadside. After having been driven away from the country I returned to Canton and in the Spring of '61 succeeded after much opposition in gaining a foothold at Shiu Hing, 80 miles from here on the West river. This was the first permanent station occupied away from Canton. Our entrance there was not without difficulty. Three houses had been rented at different times, but as soon as it was known that they were for a foreigner, the people threatened to tear them down and the landlords were frightened. At last I got the back part of a shop. I kept my boat below the city until after dark. The landlord came on board at 9 p.m. and I paid him a quarter's rent in advance. The next morning I got in the house by daylight before the shops were open. The *K'ai fong* called a meeting and talked of driving us out, but an old Gamaliel among them advised them to wait and see if any harm came before they resorted to violence. So we remained. Various annoyances however were experienced.

One night my door was taken from its hinges and carried off; at other times dead cats &c., were thrown in. I began vaccinating and healing on some days, and preaching day and night. I and my two assistants spoke for an hour at a time, resting two hours and preaching one, from 10 a.m. until 9 p.m., sometimes in the house and sometimes in the streets. My accommodations were not comfortable but I was glad to put up with any thing so I could retain my foothold. My room was lighted only by a hole in the roof which had to be covered with a board when it rained. During a hard rain the mud floor was a pool of water so that I had to put down stools to go from one side of the room to the other. However before our quarter's rent was out we succeeded in renting a very convenient house from a Mahommedan, which was my residence, in Shiu Hing for some years. In '61 and '62 some of the Canton missionaries made tours into the country. Foremost among these was Mr. Vrooman of the A. B. C. F. M. who was the first to visit Kwang Si; he and Mr. Nevin (of the U. P. mission) also went up

the North river as far as Lok Cheung. An overland expedition consisting of Archdeacon Gray, Mr. Bonney, Mr. John Preston and one or two of the merchants went on horseback N.E. of Canton, passing through Tsung F'a. They were attacked by robbers, and had their horses and baggage stolen. Mr. Bonney was noted for his accurate, methodical habits. While on this trip he was thrown from his horse, the others seeing that he did not rise from the ground nor attempt to catch his pony, came to help him supposing that he had been seriously hurt; but they found him with watch and note book in hand making the entry "at 10 hours 12 minutes a.m. was thrown from my horse." On his return home Mrs. Bonney seeing that he was dressed in the Chinese clothes furnished by the mandarin and that he was in a sad plight was of course anxious to know what accident he had met with, but he merely said "Let us pray" and fell on his knees and returned thanks for his deliverance. When he rose she naturally wished to know something of his danger, but he only said "wait till we come to that," and pulled out his diary and read each day's experience in order until he came to the robbery! Mr. Bonney afterwards accompanied Dr. Dixon on an overland journey to Hankow and Nanking then in possession of the rebels. Messrs. Wylie of the British and Foreign Bible Society, and Krolezyk of the Rhenish mission, made a journey into Kwang Si and were attacked by pirates who robbed them of all that they had and tied the Chinese assistant up to the mast and tortured him to make him tell where the money was of which they supposed foreigners must have a great store.

During these years Mr. Roberts took up his residence at Nanking at the request of the Tai Peng Wong. When he had remained there for some months, finding that he could do but little good and had no influence with the rebels, he made his escape and after various experiences returned to Canton.

Dr. Kerr opened a Dispensary at Fat Sh'an and Mr. & Mrs. Condit of the Presbyterian Mission took up their residence there. The great typhoon of July '62 blew down the house they were building and that mission abandoned the station.

From Shiu Hing my assistants and I made frequent tours on the West River from Ng Chau in one direction to Sam Chau and and Kú Ló in the other, and up the San Hing river as far as T'in T'ong. I also had a Hakka assistant who visited the Hakka villages from Ko Ming to Kwang Ning Districts.

The East river was worked by the brethren attached to the German and London missions. On July 27th, 1862 occurred a fearful typhoon which destroyed much property and many lives.

My colleague Mr. Galliard was killed by his house falling upon him. My other colleague Mr. Schilling was living at Whampoa as Seaman's chaplain, as the civil war in America cut us off from our means of support, and he sought employment at the Bethel. The "chop" on which he and his family were living was driven ashore by the storm, and they were in great danger, but were rescued by the captain of the "Alhambra" a ship then anchored at Whampoa. I was living at Shiu Hing at the time, but afterwards spent part of my time in Canton as I was called to the pastorate of the Church here left vacant by the death of Mr. Galliard. In January '64 Mr. Schilling lost his wife and returned to America with his motherless children, and I was left alone in our mission. We were often in straits and had many trying times during the war in America, but God enabled us to keep on with our work, and taught us to live economically, and forced us to teach our members the elements of self-support. So our four years of adversity were not a time of unmixed evil.

(To be concluded.)

THE FUTURE ATTITUDE OF CHINA TOWARDS CHRISTIANITY.*

By Rev. J. Edkins, D.D.

Contents.—Religious persecution is likely to decline in China. Much local persecution exists and is likely to continue. Prospects of missions in Corea and Annam are brighter politically than they ever were. Contrast between modern persecution in eastern Asia and ancient persecution in the Roman empire. The history of religious thought in China throws light on the hostility felt to Christianity by the literati. Examples of the mode of attack employed by the literati in criticising Christianity. The change of attitude adopted by the literati towards Christianity in our own age, shews what their attitude will be in the coming time.

Christian missions to the Chinese are now conducted peacefully in the eighteen provinces with very few exceptions and this renders the present a suitable time for making some reflections on the situation. We are met as friends of the gospel and anything bearing on Christian progress is interesting to us. We are living in a heathen land which is each year more influenced by western thought and activity. I propose to discuss the attitude of China towards Christianity in the belief that just now to do this with some amount of care may be useful.

1.—*Religious persecution is likely to decline.* During the last two years there has been a large amount of persecution, but much of it was caused by and died out with the unhappy hostilities that arose between France and China. The assault made on the

* An address delivered at the first annual meeting of the Peking and Tungchow local Branch of the Evangelical Alliance on May 20th, 1886.

Christians in the province of Canton had a political origin and when the political disturbing element ceased to operate, the fury of the people against Christianity declined. Rev. S. B. Partridge says in the *Recorder* June 1885, the persecutions which were so bitter last summer have ceased and it is not known that any have deserted the cause on account of the persecutions. He states that the Church members in the American Baptist Mission at Swatow were early in 1885, 993 in number. It was a storm for a year and it left the Christians unhurt only revealing the insincerity of some converts who were never sincere. There is encouragement in knowing this fact. Canton is a province in which persecution has been more severe than in any other part of China. In the autumn of 1884 burning, plunder and destruction were active in almost all places where Christians lived. Not long since the Rev. R. Lechler wrote:—"A Christian of some ability had been preaching for several months in a village until one day he was seized by the people, dragged to a neighboring temple and commanded to burn incense. When he positively refused they were enraged and replied that he must burn incense or die. Without hesitation he answered 'I will never burn incense to another idol as long as I live. Kill me if you will, but I can never deny the Lord Jesus who died for me.' They took him straightway to a steep precipice where they cut off his head and threw his body into the stream below." We cannot but admire the firmness of this Christian martyr when facing the fierce opponents of Christianity who were bent on destroying him. This fact reminds us of the Poklo convert of twenty years ago, who on account of preaching the gospel had his life cruely taken and left behind him the honorable repute of a true martyr. We do not hear of such events in other provinces. Eighteen Protestant chapels were destroyed by mob violence in the year of the Canton persecutions. Of these ten were German, that is of the same mission as the martyred preacher of whose death Mr. Lechler wrote. The losses to which the Christians belonging to the German missions in the province of Canton have been subjected demand our sympathy. But what Mr. Partridge has written reassures us in regard to the present aspect of affairs.

The edict of the Empress two years ago, which secured the residence of foreigners in the interior at the time when hostilities were commenced by France was couched in such terms that it amounted to a guarantee that in future no foreign missionaries will be driven from the interior. They may have to leave one city and take refuge in another, but liberty of residence in China is now assured and there can be no reactionary policy. This seems to

follow immediately from the manner in which the decree in question was drawn up. Frenchmen in the interior were, while the warlike operations continued expressly exempted from any necessity to retire so long as they acted peaceably as missionaries or as merchants. All the French missionaries remained at their posts in the capital and the provinces. This document implies that treaties between China and foreign powers are regarded by the central government as valid to their full extent and persecution except locally and to a limited degree cannot occur again. The Empress having spoken in this way spontaneously or by the advice of her ministers, the right of residence in the interior carrying with it the right to make converts can not be withdrawn at any future time from the foreign missionary.

2.—*Much local persecution exists and is likely to continue notwithstanding edicts.* Local persecutions and suffering for the sake of religious belief may continue to take place* and there is in Shantung no small amount of this at the present moment. The Evangelical Alliance in Peking thought that if copies of the government order in favor of the rights of Christian converts issued for catholics in 1861 and for protestants in 1881 were sent they might do some good. We stated the case to the British chargè d'Affaires and he kindly sent copies to Shantung mandarins in high office through the British Consul at Chefoo. Rev. Francis James of Ching Cheu writes in anticipation of their arrival "It will be of no use to send this document for none of the mandarins here take any notice of it and one returned a copy saying it was a fraud. The people doubt its genuineness and the officials refuse to act in accordance with it," although Mr. James speaks in this way we have hope that if these papers arrive through the consul they may be better thought of by those in authority and if a stamp of some Yamen be affixed and the document be placarded good may result.

It ought to be generally known what those who know China well are prepared to believe that many Chinese civil officers disregard all toleration clauses in treaties and deny any knowledge of them. Mr. James saw four officials in Tsinanfu last October and requested their assistance in cases of persecution. Two of them had the rank of Taotai, one of whom was in office and one expectant. They denied all knowledge of the Government

* In Rev. T. Richards' paper, *Recorder* July–August 1884, on persecution he mentions a society of several villages called the Lien chwang hwei formed for the purpose of resisting the progress of Christianity. Christians met at worship were beaten and reviled by this association.

toleration order and subsequently acted as unjustly as ever in the cases brought before them. One case which occurred soon after Mr. James' visit was a very gross one consisting of severe beating and imprisonment because a family had been learning Christianity. Five months have passed and nothing has been done.

Mr. James continues "we have abundant evidence that the officials are resolved to render all toleration of Christianity a dead letter. To accomplish this they do not scruple to use any means so long as they can avoid being caught in some open violation of the Treaty."

Such instances of perverseness may be expected to become fewer, and gradually to disappear. It is a great advantage of course to have the law on the side of religious liberty and it is to be hoped that recalcitrant officials will become tired of evading the toleration clauses and in the end liberality and law will triumph. China by signing treaties has brought herself within the circle of the nations which recognize international law as binding on all those states which make treaties with each other. We have reason to be thankful that treatises on international law have been translated and are read by an increasing circle among the Chinese. The tendency of these works is directly in favor of liberty of conscience and of the equality of states. Through the efforts of Dr. Martin the president of the government college in Peking the works of Wheaton, Woolsey and Bluntschli have been translated and published and we know that they have produced a good effect in many ways in modifying the opinions of the Chinese official class.

The natural way to meet cases of persecution is to seize opportunities for exercising a persistant and patient influence upon those who have power to help the persecuted. We can appeal to men in authority, ask the help of God, and wait for the result. That seem to be the proper course for the Evangelical Alliance to pursue.

3.—*The prospects of Christianity in Corea and America are more favorable politically at the present moment than they ever were before.*

The Roman Catholic missions commenced early in these countries and a large number of converts have been made. Grievously they have sufferred in the past from government persecutions and from massacre and we rejoice that now they are entering on a period of religious freedom. While we know that the blood of the martyrs in the seed of the Church, we also know that times of peace are the harvesting days of the Church. The new treaties lately concluded

are to us fresh guarantees of peace and religious liberty. The signing of a new treaty by France and China on the subject and fixing regulations for trade between Tung king and the south western provinces of China is only interesting to us as confirmatory of that peace, which is essential to the progress of Christian missions. We wait anxiously to learn what France will do to protect the remainder of the Tung king Christians from the fury of their enemies. May we not hope that the overwhelming tide of violence and cruelty of the antiforeign party in that country has spent its force in the massacre of last year and that there will be a reaction of rest and peace for the Christians. Yet many years must pass away before the Roman Catholic missions in that country can again acquire their former strength. The feeling of republican France is quite favorable to religious equality. A member of the mission wrote to me, "I should regard the abandonment of Tung king by the French as a real misfortune and as a prelude to new disasters. The consequences would be extremely painful and it would not then be possible to look to Paris to disentangle the complications which would arise. It is to be hoped that the French protectorate being once firmly established an honest administration would be assured for the whole of Annam and absolute religious liberty with entire security for all missionaries Catholic or Protestant and for their converts. As far as Tung king is concerned these results have been guaranteed by the treaties made with the court of Huè which stipulate that the Christian communities shall possess rights at least as extended as those which have been secured for them in China by the French treaties with that country. Perfect religious equality prevails in Lower Cochin China and there is in this circumstance a guarantee for liberty in maintaining religious belief in the northern part of the same country."

The French in Cochin China are then the friends of religious liberty and in Corea the political mission that has gone there lately to make a treaty with the king's government can have had no reason to adopt a policy different from this. We may feel sure that an effort has been made to secure religious liberty and the right of French Catholic missionaries to reside in the interior. We wait with great interest to learn the result of these negotiations.*

* The French Treaty with Corea was signed June 24th, 1886, in the city of Seoul. M. Cogordan had aimed to secure freedom for Christian missionaries to teach Christianity in Corea. To this the Corean government declined to accede. The IXth article of the British Treaty had provided that subjects of either nationality proceeding to the country of the other shall be afforded every reasonable facility for studying its language, literature, laws, etc. etc., and for the

The new governor of Cochin China M. Paul Bert is a distinguished journalist of liberal opinions. Last year on occasion of the Huguenot celebration he expressed in his journal "the Voltaire" his deep conviction that the most disastrous effects on France had resulted from the Revocation of the Edict of Nantes. It alienated citizens from each other and prevented the spirit of the reformation from penetrating into public education. If religious thought had been allowed to be free political thought would also have become free. Instead of this France was taught passive obedience which leads to armed revolution, infallible absolutism which leads to scepticism, or negation, and intolerance which involves excommunication of the most sincerely convinced citizens. Worse than this, he adds, the expulsion of the Huguenots made every Frenchmen inclined to become himself a pope. The infallibility of the Church became the infallibility of the individual and that too in the absence of the safety, reason, and honesty which might have afforded justification for strangly held views.

If such opinions as there are read with pleasure by the subscribers to free thought journals in France there must now be a deeper sympathy than before in France for the religious fidelity of the Huguenots, and persecution is not likely to exist in Cochin China during the administration of M. Paul Bert.

(To be concluded.)

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purpose of scientific research. In the French treaty this is modified in so far that a similar facility is given to French persons to teach as well as to study all these subjects. This by a favorable construction may include the moral and religious teaching of Roman Catholics. While article IV in the British treaty allows British subjects to travel with passports in Corea for pleasure or purposes of trade, the French treaty provides that French subjects can freely obtain passports to travel in the interior of Corea without declaring what may be their object. Also it being provided that French subjects if charged with any offence are to be handed over to the nearest Consul for judgment it will not be possible for French missionaries to be maltreated by Corean native officials if charged with offences.

The king of Corea was personally in favor of religious freedom. There was however a strong party opposed to it and he yielded to the adverse influence. The opposition is not with the people for they have shown great willingness to accept the teaching of foreign missionaries. It is with the old persecuting party which not many years ago procured the promulgation of persecuting edicts, massacred it is said ten thousand Christians, maligned and martyred the French missionaries and thought they were doing the best for their country by exalting Confucianism at the expense of Christianity. The party in China that promoted the circulation of the notorious and disgraceful Death Blow to Corrupt Doctrine has its counterpart in Corea and it is suspected that the Chinese anti-Christian party has at this juncture stirred up to action the Corean anti-Christian party. This may account in part for the strong opposition to religious liberty shewn by the Corean government in recent and in former negotiations.

The concessions secured by M. Cogordan are important and the effect is likely to be that the catholic missions will be prosecuted in Corea in future without hindrance. Just as Christianity progresses in Japan at present without legal privileges, so in Corea it may be expected that the absence of treaty legalization will not prevent the successful advance of the missionary enterprise.

Correspondence.

To the Editor of Recorder,

All your readers of the Medical profession are aware that the International Medical Association, composed of representative physicians from all parts of the civilized world will convene next May at Washington, U.S.A. The interest in mission work so manifestly on the increase during the last few years, has found not a few warm friends and supporters among the medical profession, several Medical Missionary Associations have been formed, and their journals sent out over the world. Men of the best ability have entered the foreign work, while physicians and surgeons in the front ranks of the profession at home recognize the value of their work to religion science and humanity.

Such a cause and such a body of men, at work in so important a country as China should be represented in this World's Congress of Physicians and Surgeons. Missions as well as Medicine would be aided by a good representation. To start the matter—and we must not move slowly for the time of meeting is not distant—will those engaged in Medical Mission Work in China, allow me to nominate a Committee, who shall be competent to receive from all medical Missionaries in China, their votes for delegates-say three-who are now in the United States, or will be when the Congress meets. This committee to give each delegate elected a certificate of his election, duly authenticated by the U.S. Consul-General at Shanghai.

I would nominate :—

Rev. Luther H. Gulick, M.D.
W. H. Park, M.D.
Miss E. Riefsnyder, M.D.

If those at home or going home can be selected there will be no expense incurred, unless the delegates should propose some plan of making mission work prominent, by pamphlets or otherwise. Rev. H. K. Junor, M.D., of the Canadian Presbyterian Mission, in Formosa, is now in the United States, and H. W. Boone, M.D. of the Protestant Episcopal Mission at Shanghai, is I understand soon to return home for a rest. Both would represent us well, cannot some one propose a lady delegate?

Very truly yours,
Robert C. Beebe, M.D.

Philander Smith Memorial Hospital,
Nanking, August 26th, 1886.

The above letter was received shortly after the editorial on the same subject went to Press last month. Editor.

To the Editor of Recorder.

Sir,

More than fifty years ago a medical mission and Hospital were started in Canton. From that time down to the present medical missions have been known as a powerful means of doing good to the Chinese. Large numbers have been brought to a knowledge of Christian doctrine and life who would never have heard the word of God save for this means of reaching them. Thousands upon thousands have been restored to health, while for others, the path to the grave has been robbed of its terrors. The natives have had a practical demonstration that Christianity means peace on earth and good will towards men. In other ways this medical mission work has been useful. It has made many friendly to that religion which has shown a desire to minister as well to their temporal as spiritual wants. As a center from which medical teaching and knowledge could flow out it promises, (in the near future), to spread still wider the blessings which it has been the means of disseminating in the past. The small seed sown in the city of Canton, more than half a century ago has, under the blessing of providence, been growing until it has become a goodly tree. From the extreme North of China to the South, from the sea coast to the far interior, medical missions have been planted and are working for God—for the souls as well as for the bodies of the people of this great nation. In China the field is vast the laborers are few. Our western modes of thought, feeling, education, dress and manners are alien to the people of this nation. We must reach them in every way in our power, street preaching, chapels, Book and Tract distribution. Schools for boys and for girls, all and every means must be faithfully used, and as already we see the beginning of the great harvest of souls, our followers will see this whole nation stretching out her hands to God. To me, all means of Christian work are equally noble. We need them all, and many more than we now use to turn this people to the knowledge and the love of the truth. God speed all good men and women who are laboring in this part of his vineyard. As a medical missionary there is one branch of the work to which my thoughts naturally turn. For some years I have been trying to see what could be done for medical missions, the first thing that struck me was that with sixty or more medical men and women in China we had no organization, no mean of interchange of ideas, no method of feeling the common pulse beat, no central heart from which the life-blood could flow giving support and strength to the most distant members. How cheering it would be to the worker in some far off field, to be able to meet others, to exchange ideas and experiences and to gain hints for better methods of work. How much we all would gain if we had a common means of intercourse. There seems to me to be but one way to gain this much-to-be-desired end. Let us organize. The misssions in China have their Conferences; they have their general conference. They have regular publications w hich go to all the missionaries in the field and afford the means of an interchange of thought. Let us follow this example. Where ever two medical missionaries can meet together, if only for once in a year

let them form a medical Society. New workers are coming out—these will be, in time, Chinese medical men who will be glad to join the society. Let them adopt a set of rules, make reports of their work and discuss matters of interest which may come before them. These are the branch societies. In North, South, and mid-China and at Hankow, let there be larger medical societies. Make four districts of China and let the smallar bodies of each division belong to the central society of that particular district. Everybody must have a head. Let us have one great central society-meeting once in two years. Elect the officers of the central society from those who have already gained experience as officers in the four district societies. Let us honor Canton by electing Dr. Kerr of Canton, as our first president, and let us have a meeting of the central society in Shanghai at some time to be chosen in the year 1888. After this first meeting for organizing, let the central body hold its Biennial meetings in a regular rotation at the district centers, North, South, East and West. The reason for holding the first meeting at Shanghai is simply, that Shanghai is the most central and easily accessible point for the largest number of medical missionaries coming from the North, South and interior. I propose that the President, Vice President, Secretary and Treasurer assemble at the place chosen by the votes of the members of the last meeting, all medical missionaries members of branch societies to be entitled to seats and votes in the central body, all, who can come, will attend the Biennial meeting and they shall constitute a quorum, to transact business and elect officers for the ensuing term. Reports from other societies can be read, questions of a common interest discussed and the sense of the body as a whole will be the guide for the action of all. Thus we get union, and union is strength. Our united action would raise our individual status in China, and it would gain us a respectful hearing among medical men and medical societies at home. In these days of printing no enterprise can hope to succeed without the aid of the Press. Let us have an organ of our own. Small beginnings are safest. A quarterly journal of forty pages. In this we could discuss the best methods of gaining the respect of the Chinese, of bringing them to a knowledge of God. We could garner the knowledge gained by the workers in so many fields—as to Chinatology—local diseases and the best means of treating them, and we could be favored wtth statistical information which might throw new light on some of those problems which perplex the best medical minds of the present day. In a word, we could take our place as a band of organized workers in the cause of science, and add our quota to the knowledge of the world. Should any question of importance arise demanding early and united action, the officers of the central Society could prepare a statement of the case, give their own view of the best method of dealing with it, print and foward a circular to each member of the society in China and collect the votes for a final decision of the matter.

In doing all this we would not lessen one jot or one tittle of our present labors or our present usefulness. On the contrary, we all

need the stimulus of exchange of thought, we will do better work if under the criticism of our peers, who alone can judge us rightly. One word more, let us not forget that we are working for the Chinese, let us have a copy of the quarterly Journal printed in Chinese on Chinese paper and send it to every Chinese medical graduate, every medical student or assistant, of any foreign medical worker, and let us urge them to write for this Chinese periodical and give their own views and experiences. Craving your pardon for the length of this letter, which only the importance of the subject can justify, and commending the matter to the careful, prayerful consideration of my missionary bretheren.

I am my dear Sir,
Faithfully Yours H. W. Boone, M. D.
Medical Missionary.

EDITOR OF THE RECORDER.

DEAR SIR,

It has been my privilege to attend the closing exercises of "Collegiate School" under the superintendence of the China Inland Mission at their sanitarium near Chefoo. These exercises were highly gratifying to me and to all those who saw them, so far as I have learned. The success and standing of this school seems to have made a generally favorable impression. The exercises showed great care and patience on the part of the teachers and quite commendable diligence on the part of the pupils.

The school has two departments a boys' and a girls', entirely separate from each other. Besides, within the last year a third department for small children—chiefly Eurasians—has been put into operation.

The school has been in operation for five and a-half years, during which time 60 pupils have been in attendance. Among these pupils, there has not been a single case of serious sickness, a fact that speaks louder than words for the healthfulness of this northern climate.

There are especially two or three considerations that strangely commend this school to our favor, regardless of denominational or society differences.

1.—The decidedly *religious* character of the teaching and training. A gentleman said yesterday on the floor of the school-room "We make no secret of the fact that we are teaching religion to the pupils." A constant effort is made to bring them to a believing knowledge of the Saviour.

2.—The advantage that this school affords to missionaries to give their children a start in their future education. They can here be trained ready to enter college without the necessity of sending then home so young as to require the presence of one or both their parents and thus interrupt, if not entirely stop, their mission work.

3.—A number of pupils outside the mission circles also attend, who when they go into business in the ports, cannot but create gradually a more favorable impression with regard to mission work tham has heretofore existed among the merchant class in China. Last year

there were four boys who have been in school a considerable length of time, and who are now successfully engaged in business.

4.—The healthy and invigorating climate with sea bathing, &c., cannot but be greatly conducive to the physical development of the pupils.

On the whole, I think we have great reason to be thankful that this school has been started, and that it has met with so much success, and it certainly deserves patronage.

Chefoo, July 7th, 1886.

* We have received a letter from Rev. W. P. Sprague, of Kalgan, speaking in equally commendatory terms of this School. Ed.

The Name of Jesus in China.

To the Editor of the Recorder.

A recent criticism of the constant use of the name of Jesus, by missionaries, and native preachers in China might easily be replied to by references from Scripture to the "name that is above every other name that at the name of Jesus every knee should bow" It would be in point to recall also, "How sweet the name of Jesus sounds," how all the deepest and richest thoughts of faith and love, in all ages have gathered, as did the lyrical expression of Bernard about that name:—

"Oh Jesus King must wonderful
Thou conqueror renowned,
Oh sweetness most ineffable
In whom all joys are found."

While therefore not in sympathy with the criticism of the use of that name I should still like to say a word about the form in Chinese of the word Christ 基督. We are hindered from the use of that word be cause it can not be acclimated to the Chinese thought. To our foreign ears it is an utter barbarism wholly alien to our thought or expression. And if it be without force for us, it has still less of meaning to the native Christians.

I notice with great pleasure therefore that the newly organizing "Church of Christ in Japan," has very wisely adopted the guadriliteral form, "Ki-ri-ssŭ-tu." "*The Christian* Church," is a noble name, can it not be rendered into Chinese as well as in Japan?

Why should translators any longer bind themselves to the crudeness of the old form?

We can say as the Romanists do say 基利斯督. The name is euphonious, through foreign. The idea that the Chinese dislike four characters in a word though a tradition, is a figment, as witness the names for Mohammed, Sakya-muni, Amidha, and others. Is this not a good time to join the movement of the Churches in Japan, by using the name of Christ in a form, easily adapted to general expression, and not limited as the biliteral form has thus far proved itself to be. We could then use it in prayer and worship and should not feel as if we were introducing an unknown and uncouth term into our reverential devotion.

The Japanese Church have again emphasized the wisdom of their leadership. Is it not our privilege to follow in the good path they are going.

Yours,

HENRY D. PORTER.

PANG CHUANG
Shantung, July 24th, 1886.

Our Book Table.

*THE CHINESE GOVERNMENT. The Second Edition of this valuable work is simply a reprint of the First with additions by the Editor. These additions consist of a Review of the First Edition, written by Mr. Playfair, at the time of its publication; which review may fairly be considered to take the place of a revision. There is of course, an "Introduction to the Second Edition," following which are "Further Addenda and Corrigenda," rendered necessary by changes in the Administration of the Government since the appearance of the First Edition. An index of Chinese titles, arranged alphabetically, according to the author's system of Orthography, adds greatly to the use of the book. The value and utility of the book to all persons caring to read understandingly the current events in the Chinese Empire, is evident from the Title. The author has done his work well, and has prepared a book, which not only greatly assists the student of Chinese affairs, but gives to the general reader a fund of useful information, which could hardly he obtained otherwise excepting by a long course of investigation for which very few Foreign residents have either the time or the inclination.

ROMANIZED JAPANESE READER, *by Basil Hall Chamberlain, Professor of Japanese and Philology in the Imperial University of Tōkyō. Part* I, *Japanese Text. Part* II, *English Translation. Part* III, *Notes.* This Reader has been prepared for those who desire to gain a practical acquaintance with the grammatical forms of written Japanese, without waiting to master the complicated methods of writing that have resulted from the use of Chinese characters, interspersed with the various forms of the Japanese syllabary. For such students no better book has yet appeared. The English translation, and the notes elucidating idioms and giving grammatical and historical explanations, are of the greatest assistance, though there still remain some puzzles to stimulate curiosity. The preface states that;—"This Reader is intended to be studied in connection with the same author's Simplified Grammar of the Japanese Language. The text has been arranged in a graduated order, beginning with the very easy, and passing on to pieces of moderate difficulty. Each of the styles in common use has been exemplified."

J. T. GULICK.

* The Chinese Government a manual of Chinese titles categorically arranged and explained, with an Appendix by WILLIAM FREDERICK MAYERS, Chinese Secretary to Her Britannic Magesty's Legation, Peking; Author of the Chinese Reader's Manual etc., etc. Second Edition, with additions by G. M. H. Playfair, Acting Vice Consul, Shanghai. Shanghai, Hongkong and Yokohama: Kelly & Walsh.

Editorial Notes and Missionary News.

Such of our readers as are interested in educational work in China, will be interested in the series of papers on the "Advisability or the Reverse of endeavouring to convey Western knowledge to the Chinese through the medium of their own Language," which form the opening article in the *Journal of the China Branch of the Royal Asiatic Society*. They are from the pens of men eminent in various professions. The diversity of opinion among the writers shows well the difficulties of the question; and while there is a great difference between those who advocate the extreme views on either side, it would be comparatively easy to so arrange the papers that the passage from one extreme to the other would be very gradual.

Mr. W. S. Moule, B. A., of Corpus Christi College, Cambridge, son of Archdeacon A. E. Moule has been accepted for mission work under the C. M. S.

It is announced by the *Christian World* that the English Presbyterian Synod has accepted Mr. Morton's offer to open a new mission station on the South West borders of China. "Mr. Morton will bear the entire cost for three years, including the sending out and maintaining of four missionaries. Two missionaries, one medical and one ministerial, will be despatched as soon as possible. Mr. Morton, in addition, has offered to purchase a site and build a hopital at Taiwanfoo, Formosa."

We have received a copy of Mr. John's Easy Wen-le Translation of Proverbs.

The Report of the Twentieth Anniversary of the China Inland mission comes to hand in the July-August number of China's Millions. From it we gather the following statistics. Provinces occupied, 14; stations, 41; Out-stations, 47; Chapels, 85; Missionaries and Wives, 177; Paid Native Helpers, 114, of whom eight are Ordained Pastors; Communicants, 1314; Additions during the year, 219; Organized Churches, 55; Native Contributions $408.13; Boarding Schools, 10; with 120 pupils; Day-Schools, 10; with 154 pupils; to these are to be added 3 Boarding and 2 Day-Schools for English. Hospitals, 3; Dispensaries, 3; and Opium Refuges, 2.

Mr. G. W. Clarke of the China Inland Mission writes to us as follows concerning his work:—"I am glad to be able to tell you, that another station for settled work has been opened in this province. We were received by four of our Brethren who took up their quarters in a good inn. We arrived here on April 1st, about midnight, being benighted in the large plain south of this city. After much prayer and effort we secured in five weeks, suitable premises on the busiest street of the city. After necessary repairs, we have a comfortable house. The people are friendly and come about us freely, and we seize the opportunity to preach the Gospel to all who will listen. We do what we can to help the sick, but the proclamation of the Gospel is our chief object."

ERRATUM.

On page 312, (*Recorder* for August) fourth line of third paragraph, for "have *long* vowels," read "have *short* vowels." This distinction involves the sole point of the article, says Mr. Parker, but in it we have "followed copy," literally. EDITOR.

Diary of Events in the Far East.

July, 1886.

27th.—Flood at T'ai-yuen Fu.

August, 1886.

12th.—The Centenary Celebration of the occupancy of Penang by the British.

15th.—Yuen Shi-kai, Chinese representative in Corea, announces that China proposes to remonstrate against the alleged secret negotiations between Russia and Corea.—Flood at Foochow.

16th.—The "*Oder*," pioneer steamer of the Norddeutscher Lloyds, Imperial German Mail line, arrives at Shanghai.

The Viceroy of Canton attempts to farm out the Canton Customs to a Native firm; dues to be collected at Whampoa.—French Commissioners of Delimitation attacked near the Ngoi Mith river.

September, 1886.

5th.—Dedication of Chapel in Shanghai, donated to the South. Baptist Church by a Native convert.

22nd.—A Public Meeting, called by the Shanghai Chamber of Commerce, to consider the proposed transfer to the Customs, recommends the Municipal Council to retain its control of the Local Post Office.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At the Presbyterian Mission, Chinkiang, July 16th, the wife of Rev. S. I. Woodbridge, of a son.

At Amoy, August 2nd, the wife of Rev. R. M. Ross, London Mission, of a son.

At the London Mission, Tientsin, August 26th, the wife of Rev. Thos. Bryson, of a son and daughter.

At Amoy, August 26th, the wife of Rev. G. H. Bondfield of a daughter.

At Fatshan, August 30th, the wife of Mr. A. Anderson, of a son,

At Newchwang, on 21st September 1886, the wife of Mr. F. Harmon, B. and F. Bible Society, of a son.

MARRIAGES.

At the home of the bride's Grand father, Mr. Ross M. Corbett, Leatherwood, Pennsylvania, U.S.A., July 6th, Rev. George Smith Hay, sunder appointment as Missionary to Chefoo, China, to Fanny Culbertson Corbett; daughter of Rev. Hunter Corbett, the officiating clergyman.

DEATH.

At Hongkong September 17th, Rev. Charles Edge, of the London Mission.

Arrivals and Departures.

ARRIVALS.

At Shanghai, September 7th, Miss S. Pray, M.D., to join the M. E. Mission, Foochow.

DEPARTURES.

From Shanghai for the U.S.A., Via London Rev. & Mrs. W. J. Hunnex, and three children.